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# THE PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

The Reverend Peter Martyr Yungwirth, O.P., *Pastor*  
James D. Wetzel, *Director of Music and Organist*

## TWENTY-EIGHTH SUNDAY IN ORDINARY TIME October 9, 2022

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*A production company will be filming some portion of the Sunday 12 NOON Solemn Mass for a documentary about religious freedoms in the United States. Anyone not wishing to perchance appear in the footage may sit in the pews in front of the Rosary Altar or on the far right aisle in line with the Friars' Chapel which have been designated for your privacy.*

### PRELUDE

### INTRODUCTORY RITES

ENTRANCE ANTIPHON (OFFICIUM) *Psalm 129 (130):3, 4, 1, 2*

Chant, mode iii

Si iniquitates observaveris, Domine,  
Domine, quis sustinebit?  
quia apud te propitiatio est, Deus Israel.

*If you shall observe iniquities, O Lord,  
Lord, who shall endure it?  
For with you is propitiation, O God of Israel.*

V. De profundis clamavi ad te, Domine:  
Domine, exaudi vocem meam.

*V. Out of the depths I cry to you, O Lord;  
Lord, hear my voice.*

### SIGN OF THE CROSS AND GREETING

### PENITENTIAL ACT



**KYRIE**

*Roman Missal Mass*

*Cantor then All:*



Lord, have mer - cy.



Christ, have mer - cy.



Lord, have mer - cy.

**GLORIA**

*Roman Missal Mass*

*Celebrant:*

*All:*



Glo-ry to God in the high-est, \* and on earth peace to peo-ple of good will.



We praise you, we bless you, we a-dore you, we glo-ri - fy you,



we give you thanks for your great glo - ry, Lord God, heav-en - ly King,



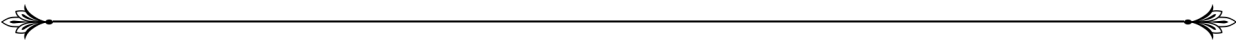
O God, al-might-y Fa-ther. Lord Je - sus Christ, On - ly - Be - got - ten Son,



Lord God, Lamb of God, Son of the Fa-ther, you take a-way the sins of the world,



have mer-cy on us; you take a-way the sins of the world, re-ceive our prayer;



you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

in the glo-ry of God the Fa-ther. A-men.

### COLLECT

May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

*Amen.*



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## LITURGY OF THE WORD

### FIRST READING *II Kings 5:14-17*

Naaman went down and plunged into the Jordan seven times at the word of Elisha, the man of God. His flesh became again like the flesh of a little child, and he was clean of his leprosy.

Naaman returned with his whole retinue to the man of God. On his arrival he stood before Elisha and said, "Now I know that there is no God in all the earth, except in Israel. Please accept a gift from your servant."

Elisha replied, "As the Lord lives whom I serve, I will not take it;" and despite Naaman's urging, he still refused. Naaman said: "If you will not accept, please let me, your servant, have two mule-loads of earth, for I will no longer offer holocaust or sacrifice to any other god except to the Lord."

### GRADUAL (RESPONSORIUM) *Psalms 132 (133):1, 2*

Chant, mode i

Ecce quam bonum, et quam jucundum,  
habitare fratres in unum.

*Behold how good and how pleasant it is  
for brethren to dwell together in unity.*

V. Sicut unguentum in capite,  
quod descendit in barbam, barbam Aaron.

V. *It is like the precious ointment on the head  
that ran down upon the beard, the beard of Aaron.*

### SECOND READING *II Timothy 2:8-13*

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

**ALLELUIA** *Psalm 113 (115):11*

Chant, mode i

Alleluia, alleluia.

*Alleluia, alleluia.*

V. Qui timent Dominum sperent in eo:  
adjutor et protector eorum est.

V. *They who fear the Lord, let them hope in him;  
he is their helper and protector.*

Alleluia.

*Alleluia.*

**GOSPEL** *Luke 17:5-10*

As Jesus continued his journey to Jerusalem, he traveled through Samaria and Galilee. As he was entering a village, ten lepers met him. They stood at a distance from him and raised their voices, saying, “Jesus, Master! Have pity on us!” And when he saw them, he said, “Go show yourselves to the priests.” As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, “Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?” Then he said to him, “Stand up and go; your faith has saved you.”

**HOMILY**

CREDO (sung at 12 NOON)

Chant, mode iv

*Celebrant:* I be-lieve in one God, \* the Fa-ther al-might-y, mak-er of heav-en

*All:* and earth, of all things vis - i - ble and in - vis - i - ble.

I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,  
born of the Fa-ther be-fore all a - ges. God from God, Light from Light,  
true God from true God, be - got - ten, not made, con - sub - stan - tial  
with the Fa-ther; through him all things were made. For us men and for  
*All bow:* our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it  
was in - car - nate of the Vir - gin Mar - y, and be - came man.  
For our sake he was cru - ci - fied un - der Pon - tius Pi - late, he suf - fered death  
and was bur - ied, and rose a - gain on the third day in ac - cor - dance



with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at

the right hand of the Fa-ther. He will come a-gain in glo - ry to judge

the liv-ing and the dead and his king-dom will have no end.

I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,

who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther

and the Son is a-dored and glo - ri - fied, who has spok - en

through the proph - ets.

I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.

I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward

to the res-ur-rec-tion of the dead and the life of the world to come.

A - - - men.

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Esther 14:12, 13*

Chant, mode i

Recordare mei, Domine,  
omni potentatui dominans:  
da sermonem rectum in os meum,  
ut placeant verba mea  
in conspectu principis.

*Remember me, O Lord,  
you who rules above all authority;  
give a well-ordered speech in my mouth,  
that my words may be pleasing  
in the sight of the prince.*

OFFERTORY MOTET *Psalm 97 (98):1, 4-7 (at 12 NOON)*

Sebastián de Vivanco  
(c. 1551-1622)

Cantate Domino canticum novum:  
quia mirabilia fecit.  
Jubilate Deo omnis terra:  
cantate et exsultate et psallite.  
Psallite Domino in cythara:  
in cythara et voce psalmi:  
in tubis ductilibus et voce tubae corneae.  
Jubilate in conspectu regis Domini:  
moveatur mare et plenitudo ejus:  
orbis terrarum et qui habitant in eo.

*Sing to the Lord a new song;  
for he has done wondrous things.  
Sing joyfully to God, all the earth;  
sing and exult and rejoice.  
Sing praise to the Lord with the lyre,  
with the lyre and the voice of psalmody,  
with trumpets and the sound of the horn.  
Sing joyfully in the sight of the Lord the king:  
let the sea and its fullness resound:  
the compass of the world, and all who dwell therein.*

PRAYER OVER THE OFFERINGS

Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven. Through Christ our Lord. *Amen.*





# COMMUNION RITE

## PATER NOSTER

## AGNUS DEI

*Roman Missal Mass*



Lamb of God, you take a-way the sins of the world, have mer-cy on us.



Lamb of God, you take a-way the sins of the world, have mer-cy on us.



Lamb of God, you take a-way the sins of the world, grant us peace.

*To receive Holy Communion on the tongue, please use the Communion line at the altar rail.*

*To receive Holy Communion in the hand, please use the Communion line in the center aisle of the Nave.*

## COMMUNION ANTIPHON *Psalm 118 (119):22, 24*

Chant, mode ii

Aufer a me opprobrium et contemptum,  
quia mandata tua exquisivi, Domine:  
nam et testimonia tua meditatio mea est.

*Remove from me scorn and contempt,  
for I have sought out your commandments, O Lord;  
for your testimonies are my meditation.*

## COMMUNION MOTET *(at 12 NOON)*

Francisco Guerrero  
(1528-1599)

O sacrum convivium  
in quo Christus sumitur:  
recolitur memoria passionis ejus:  
mens impletur gratia:  
et futurae gloriae nobis pignus datur,  
alleluia.

*O sacred banquet  
in which Christ is consumed,  
the memory of his passion is renewed,  
the mind is filled with grace,  
and a pledge of future glory is given us, alleluia.*

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## POST-COMMUNION PRAYER

We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. Who lives and reigns for ever and ever.

*Amen.*

## CONCLUDING RITES

### BLESSING AND DISMISSAL

### POSTLUDE

### MUSIC NOTES

Born in Ávila, Sebastián de Vivanco likely sang as a fellow boy chorister with Tomás Luis de Victoria at Ávila Cathedral. He held positions as *maestro di cappella* of the Cathedrals of Lérida and Segovia before his ordination as a priest in 1581. He was appointed to the Cathedral chapter of Ávila in 1588. In 1602, he moved to Salamanca where he became maestro di cappella of the city's Cathedral and a professor of the city's University.

Francisco Guerrero received musical training from his brother Pedro and later by fellow Sevillian Cristóbal de Morales. His precocious skill led to the appointment at age 17 as *maestro di capilla* of the Cathedral of Jaén. He returned to Seville in 1549 where until his death he served its Cathedral as the acting director under the aged Pedro Fernández and then as maestro in his own right. Guerrero's assistants included composer Alonso Lobo, who went on to be maestro at Toledo and then at Seville in 1604.

A devout priest, Guerrero made a holy pilgrimage to Rome, Venice, and the Holy Land in 1588 and published a popular book about his adventure. His musical output was extensive and was printed in Seville, Paris, Louvain, Venice, and Rome. Disseminated across the world, it was highly influential in the musical life of the New World's Cathedrals and served as models for Masses by Alonso Lobo, Duarte Lôbo, Pedro Ruimonte, Juan Esquivel, Géry de Ghersem and others well into the 17th century.

Choral music at next Sunday's Solemn Mass for the Twenty-ninth Sunday in Ordinary Time: *Meditabor in mandatis tuis* by Giovanni Pierluigi da Palestrina and *Annunciate inter gentes* by Ippolito Baccusi.

MARIAN ANTIPHON

Chant, mode v

*Cantor:* *All:*

Sal-ve, Re-gi-na, \* ma-ter mi-se-ri-cor-di-ae: Vi-ta dul-ce-do,  
 et spes nos-tra, sal-ve. Ad-te cla-ma-mus,  
 ex-su-les, fi-li-i He-vae. Ad-te su-spi-ra-mus,  
 ge-men-tes et flen-tes in hac la-cri-ma-rum va-le.  
 E-ia er-go, Ad-vo-ca-ta no-stra, il-lus tu-os mi-se-ri-cor-des  
 o-cu-los ad nos con-ver-te. Et Je-sum, be-ne-di-ctum fru-ctum  
 ven-tris tu-i, no-bis post hoc ex-si-li-um o-sten-de.  
 O cle-mens: O pi-a:  
 O dul-cis Vir-go Ma-ri-a.

*Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope, hail. To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this vale of tears. Turn then, our advocate, your eyes of mercy upon us; and Jesus, the blessed fruit of your womb, show unto us after this our exile. O clement, O pious, O sweet Virgin Mary.*